

RELIGION

SCIENCE

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAD.

VOL. II.]

WASHINGTON CITY, SATURDAY MORNING, AUGUST 9, 1828.

[N/32]

The Columbian Star,
A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

Published every Saturday,
AT THE COLUMBIAN OFFICE,
NORTH E STREET,
WASHINGTON CITY.

TERMS.—Three dollars per annum, if paid in advance, or within six months after subscription; four dollars, shall be paid during the later period.

Advertisements by the square, 50 cents, for every succeeding insertion, 25 cents.

Any person, for obtaining five responsible subscribers, shall be entitled to the *Star gratis*. Communications for the Columbian Star, should be addressed to JAMES D. KNOWLES, the editor: Letters on business, to JOHN S. HANAN, the publisher, *post paid*.

Profits of the work sacred to the cause of the Gospel; and any society for Missionary or education purposes, or other evangelical objects, that shall regularly contribute to the funds of the General Convention, or of the Columbian College, shall be entitled to the *Star gratis*.

Evidences of Christianity.

From a small work, entitled, "Remarks on the Internal Evidence for the Truth of Revealed Religion," we make the following extract; not for the want of other matter, but from the conviction that the observations herein contained, will be read with unusual interest. The author is Mr. T. Erskine. His talents and piety are alone sufficient to recommend the work. *Ed. Star.*

The reasonableness of a religion seems to consist in there being a direct and natural connexion between a believing the doctrines which it inculcates, and a being fitted by these to the character which it recommends. If the belief of the doctrines has no tendency to train the disciple in a more exact and more willing discharge of moral obligations, there is evidently a very strong probability against the truth of that religion. In other words, the doctrines ought to tally with the precepts, and to sustain in their very substance some urgent motives for the performance of them; because, if they are not of this description, they are of no use. What is the history of another world to me, unless it have some relation to my duties or happiness? If we apply this standard to the various religions which different nations have framed for themselves, we shall find very little matter for approbation, and a great deal for pity and astonishment. The very states which have chiefly excelled in arts and literature and civil government, have failed here lamentably. Their moral precepts might be very good; but then these precepts had as much connexion with the history of astronomy as with the doctrines of their religion. Which of the adventures of Jupiter or Brahma or Osiris could be urged as a powerful motive to excite a high moral exertion? The force of the moral precepts was rather lessened than increased by the facts of their mythology. In the religion of Mahomet, there are many excellent precepts; but it contains no illustration of the character of God, which has any particular tendency beyond or even equal to that of natural religion to enforce these precepts. Indeed, one of the most important doctrines which he taught, viz. a future state beyond the grave,—from the shape which he gave to it, tended to counteract his moral precepts. He described it as a state of indulgence in sensual gratifications, which never cloyed the appetite; and yet he preached temperance and self-denial. It is evident, that any self-restraint which is produced by the belief of this doctrine, must be merely external; for the real principle of temperance could not be cherished in the hope of indulgence at a future period. The philosophical systems of theology are less liable to the charge of absurdity than the popular superstitions. No one can read Cicero's work on the nature of the gods, without acknowledging the justice of the Apostle's sentence upon that class of reprobates,—"professing themselves to be wise, they became fools."

As the principles and feelings of our nature, which are addressed in religion, are precisely the same with those which are continually exercised in the affairs of this world, we may expect to find a resemblance between the doctrines of a true religion and the means and arguments by which a virtuous man acquires an influence over the characters and conduct of his fellow creatures. When a man desires another to do anything, that is the precept; when he exercises it by any mode of persuasion, that is the doctrine. When the Athenians were at war with the Heracleidae, it was declared by the Oracle, that the nation, whose king should first be victorious in the contest, so soon as this was known, Codrus disguised himself, went over to the camp of the enemy, and exposed himself there to a quarrel with a soldier, who killed him without knowing who he was. The Athenians sent to demand the body of their king; which so alarmed the Heracleidae, from the recollection of the Oracle, that they fled in disorder. Now, let us suppose that Codrus wished

it was enacted that the offender should be punished by the loss of both eyes. The very first offender was his own son. The case was most distressing; for the king was an affectionate father as well as a just magistrate. After much deliberation and inward struggle, he finally commanded one of his own eyes to be pulled out and one of his son's. It is easier to conceive than to describe what must have been the feelings of the son in these most affecting circumstances. His offence would appear to him in a new light; it would appear to him not simply as connected with painful consequences to himself, but as the cause of a father's sufferings and as an injury to a father's love. If the king had passed over the law altogether, in his son's favour, he would have exhibited no regard for justice, and he would have given a very inferior proof of affection. We measure affection by the sacrifice which it is prepared to make, and by the resistance which it overcomes. If the sacrifice had been made, and the resistance overcome secretly in the heart of the king, there could have been but little evidence of the real existence either of principle or of affection; and the son might perhaps have had reason to think, that his pardon was as much the effect of his father's disregard of the law, as of his affection to him; and at any rate, even if he had given the fullest credit to the abstract justice and kindness which were combined in his acquittal, it is impossible that this theoretical character of his father could have wrought on his heart any impression half so energetic, or interesting, or overwhelming, as that which must have been produced by the simple and unequivocal and practical exhibition of worth which has been recorded.

If we suppose that the happiness of the young man's life depended on the eradication of this criminal propensity, it is not easy to imagine how the king could more wisely or more effectually have promoted this benevolent object. The action was not simply a correct representation of the king's character,—it also contained in itself an appeal, most correctly adapted to the feelings of the criminal. It justified the king in the exercise of clemency; it tranquillized the son's mind, as being a pledge of the reality and sincerity of his father's gracious purposes towards him; and it identified the object of his esteem with the object of his gratitude. Mere gratitude, unattracted by an object of moral worth, could never have stamped an impression of moral worth on his character; which was his father's ultimate design. We might suppose the existence of this same character without its producing such an action; we might suppose a conflict of contending feelings to be carried on in the mind, without evidencing, in the conduct flowing from it, the full vehemence of the conflict, or defining the adjustment of the contending feelings; but we cannot suppose any mode of conduct so admirably fitted to impress the stamp of the father's character on the mind of the son, or to associate the love of right and the abhorrence of wrong with the most powerful instincts of the heart. The old man not only wished to act in perfect consistency with his own views of duty, but also to produce a salutary effect on the mind of his son; and it is the full and effectual union of these two objects which forms the most beautiful and striking part of this remarkable history.

There is a singular resemblance between the moral exhibition and the communication which God has been pleased to make of himself in the gospel. We cannot but love and admire the character of this excellent prince, although we ourselves have no direct interest in it; and shall we refuse our love and admiration to the King and Father of the human race, who, with a kindness and condescension unutterable, has, in calling his wandering children to return to duty and to happiness, presented to each of us a like aspect of tenderness and purity, and made use of an argument which makes the most direct and irresistible appeal to the most familiar and at the same time the most powerful principles in the heart of man?

In the gospel, God is represented in the combined character of a gracious parent and a just judge. His guilty children are arraigned before him and condemned: They have not only forfeited all claim to his favour, by the breach of that fundamental law which binds all intelligent creatures to love and resemble their Creator; but they have also by the same means contracted the diseases of sin, and lost that mental health which can alone capacitate for spiritual enjoyment. Thus, the consistency of their Judge, and their own diseased condition, seemed equally to cover their futurity with a pall of the deepest mourning. This disease constituted their punishment. Pardon, whilst this disease remained, was a mere name: Mercy, therefore, if at all communicated, must be communicated in such a way as to heal this disease—in such a way as to associate sin with the abhorrence of the heart, and duty with the love of the heart. The exhibition of the Divine character in this dispensation of mercy, must not only be consistent with its own excellence, but also suited to make an impression on the reason and the feelings of the guilty. And it is so. The Judge himself bore the punishment of transgression, whilst he published an amnesty to the guilty, and thus asserted the authority and importance and worth of the law, by that very act which beamed forth love unspeakable, and displayed a compassion which knew no ob-

stacle but the unwillingness of the criminals to accept it. The Eternal Word became flesh; and exhibited, in sufferings and in death, that combination of holiness and mercy, which, if believed, must excite love, and if loved, must produce resemblance.

A pardon without a sacrifice, could have made but a weak and obscure appeal to the understanding or the heart. It could not have demonstrated the evil of sin; it could not have demonstrated the graciousness of God; and therefore it could not have led men either to hate sin or to love God. If the punishment as well as the criminality of sin consists in an opposition to the character of God, the fullest pardon must be perfectly useless, whilst this opposition remains in the heart; and the substantial usefulness of the pardon will depend upon its being connected with such circumstances as may have a natural and powerful tendency to remove this opposition and create a resemblance. The pardon of the gospel is connected with such circumstances; for the sacrifice of Christ has associated sin with the blood of a benefactor, as well as with our own personal sufferings,—and obedience with the dying entreaty of a friend breathing out a tortured life for us, as well as with our own undying glory in his blessed society. This act, like that in the preceding illustration, justifies God as a lawgiver in dispensing mercy to the guilty; it gives a pledge of the sincerity and reality of that mercy; and, by associating principle with mercy, it identifies the object of gratitude with the object of esteem, in the heart of the sinner. It may also here be observed, that the resurrection and ascension of Christ, as the representative of our race, not only demonstrate the Divine complacency in the work of the Saviour, but exhibit to us also the indissoluble connexion which subsists between immortal glory and an entire unreserved acquiescence in the will of God; and thus the Christian hope is not directed to an undefined ease and enjoyment in heaven, but to a defined and intelligible happiness springing from the more perfect exercise of those very principles of love to God and man which formed the character of their Master and still constitute his joy.

The distinction of persons in the Divine nature, we cannot comprehend; but we can easily comprehend the high and engaging morality of that character of God which is developed in the history of the New Testament. God gave his equal and well-beloved Son, to suffer in the stead of an apostate world; and through this exhibition of awful justice, he publishes the fullest and freest pardon. He thus teaches us that it forms no part of his scheme of mercy to dissolve the eternal connexion between sin and misery. No; this connexion stands sure; and one of the chief objects of Divine revelation is to convince men of this truth. And justice does the work of mercy, when it alarms us to a sense of danger, and stimulates us to flee from a continually increasing woe. But the cross of Christ does not merely show the danger of sin; it demonstrates an unwearied compassion—a love unutterable, which extends its invitations and entreaties of reconciliation as wide as the ravages of sin, in order that by such an instance of self-sacrifice, men might be allure to the love of Him who so loved them; and that their grateful admiration having for its object the full perfections of the Divine character, might gradually carry them forward to an entire resemblance of it.

Most men will have no hesitation to admit the general proposition, that the moral character of God supposes the union of justice and mercy in an infinite degree. Now, the gospel history simply gives an individuality and a life to this general idea, in the same way that the old king's conduct towards his son gave an individuality and a life to the general idea of paternal affection in union with a regard for the laws. Most men will also admit, that the conduct of this good prince was suited not only to give a distinct view of his own principles, but also to stamp the character of these principles on the heart of his son. But the same causes operate in fitting the conduct of God, as declared in the gospel, for stamping the character of its principles on the hearts of those who believe it. The old king was sensible, that the abstract idea of his justice and affection would have had but very little influence on his son's character; and therefore it was the part of a wise and benevolent man to embody this abstract idea in a palpable action, which might make an intelligible and powerful appeal to his understanding and his heart. The abstract idea of God's character has still less influence on our minds; because the invisible infinity of his essence adds incalculably to the natural vagueness and inefficiency of such impressions: it was therefore the part of a wise and benevolent Being to embody his attributes in a train of palpable and intelligible action, which might carry a distinct and influential appeal to our capacities and feelings. If the ultimate object of God's dealing with men had been to pardon the sins, this might have been done without giving them any information on the subject until they stood before the judgment-seat: But if his gracious object was, as the Bible represents it, to make men partakers of his own happiness, by communicating to them his own moral likeness, it was necessary that such an exhibition of his moral character should be made to them, as might convey to their understandings a distinct idea of it, and might address to their feelings of grati-

tude and esteem and interest, such appropriate excitements and persuasions as might lead to a full resemblance of it.

Bethel Union.

From the Seaman's Magazine.

THE SALVATION OF SEAMEN IMPORTANT. It is my design to show in this article, by a number of considerations, that the moral improvement and the salvation of seamen are important in a commercial, moral, and religious point of view. Little, indeed, will be done for these men, until the commercial and religious world feel that they are under obligations to them, not only from the command of God, but also from the principles of gratitude, which even savages and heathens can feel. But once let this obligation be felt, as it should be felt, and the result would soon convince the world that it is not a matter of indifference whether these men have the Gospel and the other means of grace, or whether they were Christians or heathens in their conversation and conduct. To impress this obligation, then, let all consider how much actually depends on these men, and what might be expected if they were once converted to the Gospel of Christ.

It is almost entirely superfluous to say, that nearly the whole commerce of the world depends on these men. However abundant might be the means for extensive commerce in every separate part of the world, they would yet be of little consequence without sailors to navigate the ocean, and manage the ships, which would be necessary to affect an exchange in commodities, and to form a connecting link between countries which the sea divides. If it be asked whether a sailor cannot manage a ship, and navigate the sea without being in my sense of the word a Christian—I should certainly not hesitate for a moment to allow that he could, and do it too with equal skill. But still, this will not prove that it is not a duty, and expedient, even in a worldly point of view, to convert them to the Gospel.

The morality of the Gospel is allowed, even by infidelity herself, to be the best calculated, if lived up to as it demands, to make men honest and happy in the present world: and, indeed, it would be the extreme of ignorance and folly to deny this, as the Gospel forbids every vice, and commands every virtue, and commands their exercise constantly, and to perfection. Even "our enemies themselves, being judges," then if we convert sailors to the Gospel spirit, we shall make them both better men, and at the same time happier men. Now, it can never be a matter of indifference with commercial men, whether they commit a valuable cargo to the hands of honest men or to the hands of rogues and swindlers. It is the part of wisdom as well as the road to wealth, to commit to the care of prudent and honest men. Convert seamen to the morality of the Bible and you will make them both. Imbue the hearts of seamen, generally, with the pure spirit of the Gospel, and you prevent more effectually the losses sustained by mutinies and piracies, both in treasure and in lives, than by any or by all other means combined. By other means, you prevent their depredations only by fear, but by this you would prevent them by the influence of principle.

By the ordinary means, these evils are remedied only by the loss of lives and the ruin of souls; but by this the same ends are answered, and both lives and souls are saved. Besides, the expense of fleets and armies is vastly greater than would be required to give religious instruction to all the seamen in the world. Take then, any rational view of the subject, and the commercial interests of the world demand that every possible exertion be made to render the morals of seamen more conformable to the principles of the Gospel than they now are, and that they may consider themselves men, not degraded in this world, and men that are bound to an immortality of existence beyond the grave.

The salvation of Sailors is important in a mere moral point of view. It is a fact which every careful observer must have noticed, and deplored, that the morals of seamen influence, to a great extent, the morals of society at large. Their profaneness, debauchery, drunkenness, and contempt of the Sabbath, vices to which they are much addicted, have a most ruinous effect on the morals of our cities, and principal seaport towns. Children can with difficulty enter the streets at all, without hearing the very dialect of hell, before they know its horrid import: they see the Sabbath profaned, hear the songs of the drunkard, and the obscenities of the brothel, and "know not that the dead are there," and that these paths lead down to the very gates of hell. By these means, the young mind, in a little while, and in evil hours of temptation, contract habits of vice which are eradicated in after life with the greatest difficulty. The sailor feeds with his hard-earned wages, the brothels, and polluted boarding houses, those sinks of pollution from which issue streams of vice to run in every direction through the land. Now let seamen be converted to Christ, and the most effectual means are taken to dry up these fountains, and of course to destroy the streams. It was a view of the moral influence of sailors on the community that drew from a good man the following remarks on the importance of their conversion. "Our cities and

Ancient history tells us of a certain king who made a law against adultery, in which

maritime ports will be essentially benefited by the reformation of seamen. Our youth will be saved from the effects of their evil example. The number of those sinks of pollution that infest the purloins of any large town, will be diminished. Merchants will feel more safe in committing their vessels to their management. There will be no resistance to authority, no mutinies, no piracies on the part of a Christian crew. Drunkenness will become disgraceful, and profane swearing be banished from amongst them. In the forecastle of every ship, Christian Hymns will occupy the place of lewd ballads, religious tracts of the profane jest-book, and no honest-hearted tar will be ashamed to be seen with the Bible in his hands. Their topics of conversation will be changed. Instead of relating to each other the revelries and debaucheries in which they had spent their hard-earnings at the last port, and looking forward with delight to the new scenes of profligacy and vice in which they are to engage at the next, they will be found descanting on the happy meetings they have attended, on the pious addresses to which they have listened, on the earnest and devout supplications to heaven in which they have united, and contemplating with delight a fresh engagement in these exercises, at the port to which, under God's blessing, they will soon be wafted." These, certainly, are results, at which every friend of morality must rejoice; and they are by no means improbable results, for they are what, in many instances, have actually followed the efforts for the reformation of seamen.

There is still another point of view in which this part of the subject is to be taken. General ingratitude in the community to any class of men, it must be admitted, has a demoralizing effect on the rising generation. To illustrate this remark, let us look a little more at the benefits which we derive from the labours and dangers of mariners. In case of foreign invasion, sailors are the men to whom we are to look for the most effectual defence of our shores. They are among the first to place themselves as a barrier against the approaching enemy, and for a defence of their country. This idea admits of an extended illustration; but I just name it in this place, as its importance will be seen, and it is hoped, felt by every maritime nation on the globe.

I would only remark, that it is very probable that both England and America owe their national existence to the labours and sufferings of these men; and do they *not* owe them nothing in return? Equally true is it, that we are dependent on these men for most of our luxuries, and for many of our necessities of life. A number of these might easily be named, which are the productions of foreign climes, and of which we should be deprived without the labours of seamen. On the same important class of men we depend for very much of our most valuable information. We should never know that there were other countries, or nations, or people, or tribes, were it not for the adventures of sailors. Nor should we know any thing of their history, their government, or their religion; neither could we ever be acquainted with their improvements in the arts and the sciences, but for the seaman. The ocean would for ever confine us, and our knowledge of the species, too, during our whole earthly pilgrimage, to the little portion of the world on which we dwell, forming as it does, an impassable and an eternal barrier between us and every other portion of our globe, without the constant aid of seamen. These men alone, prevent the different portions of the inhabitants of this great world from living to each other as the dead,

"Alone unknowing and unknown."

Now, do not the very principles of gratitude require that, for all this benefit to us, and for the labour, and toil, and sufferings on their part, we should at least give them, over and above their ordinary wages, in distress, relief for their bodies; when poverty demands instruction for their children; and when their souls require it, moral and religious improvement, that should they die in our employ, they may leave the world in peace, and be for ever with the Lord? And if these things are not done, will not the moral influence of this neglect on the rising generations be of a deleterious character? When I see both children and men uniting to mock a degraded sailor, in the streets of our cities and towns, I receive a most tremendous answer to this last inquiry. The moral influence of this ingratitude is most alarming in the most of our seaport towns, particularly in the lower orders of society, while the merchant and the honourable look on the rabble's abuse of these men with apparent indifference, and often with a smile of seeming approbation. The friend, even of morality, must greatly desire to see a different state of things. He sees sailors degraded, he wishes to see them raised to the dignity of men and of citizens. He sees them despised, and he desires that they might be honoured and respected. He sees them immoral, profane, and miserable, but he longs to see them virtuous, chaste, and happy. Now, let every man who desires these changes in sailors, say so in his words, and in his contributions to those institutions which have for their object the moral improvement and the salvation of these men: and, in one word, let the language of his remaining life be the following, and the hopes and prayers of many, as well as his own, will soon be realized: "Let seamen no longer be considered as outcasts from society. Let them be taken by the hand as friends. Remove the deplorable ignorance of spiritual things under which so many of them labour. Let them know they have a common interest with you in the great scheme of Gospel mercy. Make them sensible that they are accountable beings—that there is a Heaven and a Hell—that they have souls which are to be for ever happy in the one, or miserable in the other; and that there is a glorious Saviour to whom they may look for life and salvation." Then, the streams of ruin among these men will principally be dried up! They will become good members of the community, and their moral influence will become salutary. The moral aspect of society will present the loveliness and beauty of spring, instead of the dreariness of winter; and the future hopes of thousands, instead of being ever hung round with the gloom of night, will become bright and cheering as a morning summer's sun.

THE FRIEND OF SEAMEN.

PIOUS SHIPMASTERS.

In the Seaman's Magazine for June 7, some resolutions of a "Ship-mas-

ter," which I have read with great pleasure. Those resolutions, well-executed as they seem to have been, open one of the fairest prospects for seamen, and for that part of the human family with which seamen are connected. They show what might be done—*yea, what will be done*. Pious Shipmasters have it in their power, under God, to change the aspect of the whole maritime world. Let them all adopt such resolutions—the voice of swearing is no more heard in the ship—riot and debauchery cease—every vessel is a house of God—the shipmates are a band of brothers—their condition, which has long been considered as the most hopeless of any portion of mankind, becomes not only very hopeful, but one of the most desirable—every voyage becomes less perilous; and their whole course of life is directed to the haven of endless rest. Into that haven they will soon enter; and then no storm shall toss them, no rock shall shatter, no whirlpool shall swallow them up. To that haven, the Bible shall be their compass, the Cross their pole-star, Prayer their canopy, and the Holy Spirit their wind. A prosperous voyage to them, and a happy end. So prays A FRIEND OF SEAMEN.

Religious.

From Alden's Sermon.

FUTURE RETRIBUTION.

But for what purpose will the children of men be raised from the dead, and be judged according to their works? Is it as some imagine, that they all, whether holy or sinful, penitent or impenitent, believers or unbelievers, may be treated alike, and rewarded with everlasting glory? Will no distinction be made between him that served God, and him that served him not? What then is the meaning of the subsequent verse?—"And whosoever was not found written in the book of life was cast into the lake of fire." What then is the meaning of the passage in the following chapter?—"I am Alpha and Omega, the beginning and the end; I will give unto him that is athirst, of the fountain of the water of life freely; he that overcometh shall inherit all things, but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." What then is the meaning of the passage at the close of the book of Revelations?—"The time is at hand. He that is unjust let him be unjust still, and he which is filthy let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly, and my reward is with me, to give every man according as his work shall be." What then is the meaning of the apostle Paul, when he asserts that "the Lord Jesus shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe?" What then is the meaning of our Lord himself, when he declares respecting them, who shall be on his right hand, and on his left in the day of judgment,—"these shall go away into everlasting punishment, but the righteous into life eternal?"

MINISTERIAL SUPPORT.

It may be true that you cannot make large provision for the support of a minister, but you may be able to give a comfortable subsistence to a servant of the Lord, "who would minister to you spiritual things, while you ministered to him earthly things." By neglecting this duty, a miserable covetousness might calculate, that so much would be saved: but what should thus be saved will in fact be a loss, and possibly an immense eternal loss to yourselves and your children. The ministry must be supported and all are bound to contribute according to their ability. They, who preach the gospel, whatever be their denomination have a right to a comfortable support. How else, in ordinary cases, can they give themselves wholly to the work of the ministry, to meditation, reading and prayer?

Will any be disposed to say the minister must take care of himself by his own industry? It were sufficient to reply, in the language of inspiration,—"Do ye not know, that they, which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel."

Besides, if the minister must labour like others, and have no time for study, how will he be more able to instruct than others? Then all may be preachers alike. And when thus the order which Christ established is subverted, there will be a community of ignorance, and the blind, if they can be said to have any leaders, will be led by the blind.

OF THE EVIDENCES AND EFFECTS OF THE FEAR OF MAN.—By Dr. Naudé.

1. The timorous man is not easily convinced of the truth. Even though it be presented to him with the clearest evidence, he opposes to it doubts and scruples, fearing lest, by too open a confession, he should subject himself to hatred and persecution.

2. He is never so inclined to raise objections as with regard to that which most nearly concerns the glory of God.

3. When, at length, he is convinced of the truth, he is unwilling to confess it before men; or if he does so, it is only among those who love it: but in presence of its enemies he conceals it, or speaks of it in such doubtful terms as to leave them in uncertainty respecting his opinion. He is so careful in the combination of his words, that he can always place upon them a favourable construction, and thus never incur exposure.

4. When, however, he cannot avoid rendering homage to the truth, he applies the utmost care so to restrict it, that it may appear tolerable to its very enemies.

5. The timorous man confesses openly the truth when he finds himself supported by human authority; i. e. when some one of unspotted reputation and great erudition supports the same cause. He is more careful to establish himself upon a series of human testimonies, than upon the word of God itself, and thinks he has a right to do so, because

the confessors of the truth have sometimes silenced their opponents by arguments drawn from a similar source.

6. When duty calls him to the performance of a good deed, he does not engage in it at once, with a simple reliance upon God, but seeks the countenance of powerful protectors. No sooner does he behold the tempest arising, and the waves agitated, than he flees, and loses all he had acquired.

7. He always finds something worthy of blame in the exertions of the faithful. Now he is in fear;—"they go too far," says he. Again, finding nothing to complain of in the itself, he considers the manner of doing it, or pretends it was not done at a convenient season. He always discovers some difficulty, though his own want of faith be the only one existing.

8. He is readily disposed to credit every false report against the faithful servants of God, and, as his own heart is weak, he earnestly busies himself with advising them to have a care of themselves. Thus, with his prudence he abates and destroys the fire of their faith.

9. He likes it not that the ministers of the altar should make the application of their sermons too pointed, nor that they should display too great strictness in the fulfilment of their duties.

10. He is disposed to envy, when he sees the young labouring with an active faith. "These things," says he, "pertain not to them; they should leave them to persons of greater talents and experience."

11. He represents as presumptuous, obstinate, and proud, those who, with liberal and sincere minds, overcome every obstacle; or, he approves the unjust sentence, when judgment is thus passed upon them.

12. The timorous minister reproves with vehemence, the humbler ranks of society; but when he addresses an assembly of the great and titled, his mouth, on this score, is closed.

13. The pulpit is the timid preacher's fortress. When it afterwards appears his duty to speak openly in society, and bear witness to the truth saying, "thou art the man," he becomes pliable and courteous.

14. If he hears profane and foolish conversation, he is silent, and, if uttered by a man of rank, he smiles approbation.

15. Above all, the timorous man in every thing shuns singularity.

16. Occasionally he desires to do something for God's glory, but comparing it with what the world may say, he quickly abandons the projected work.

17. He cautiously avoids familiar and frequent communion with the faithful, who are despised by the world; or, if he desire it, it is by night and in secret. He is anxious not to be seen with them in public, and fixes upon some place of meeting where he may see them without fear of discovery.

18. Instead of reproving his neighbour when he swerves from the path of virtue, he says, "God is so merciful, that he will doubtless reclaim him in due time."

19. In discoursing upon the truths of our holy religion, he says, "they are above the capacity of the hearers." If he preach upon external conduct, he deems it of little importance, or says, "we must not begin with things external."

Summary of News.

FOREIGN.

Spain.—Information from Spain by arrivals during the past week, seems more favourable to the Constitutional cause, than any received for some time before. It was reported last week that Mina had gained a victory over the French army in Catalonia. This report is confirmed. The action lasted a whole day. The French lost in the battle 424 men killed, 300 prisoners, three cannon, great quantities of arms, ammunition, stores, and provisions. The Spaniards, according to the account, lost "men enough."

The King of Spain was at Cadiz on the 22d of June. He had refused to leave Seville as the king of Spain, and was taken by the Cortes, as a private individual, to the island of Leon, and there reinstated as king. The male inhabitants of Cadiz were arming almost universally, with the resolution of defending the Constitution. Some of the disaffected soldiers had been shot. A French 84 gun ship, and 4 frigates, were vigorously blockading the harbour of Cadiz. In consequence of this, provisions of all kinds had risen from 30 to 50 per cent. in the city.

Greece.—A letter from Smyrna dated April 20th, states, that "the government now shows a great desire that the Greeks in Asia should remain unmolested, and have taken such measures as to produce this desirable event. In the mean time, great preparations have been made on both sides, but particularly by the Greeks, for the ensuing campaign."

The Turkish fleet is expected to sail in a few days. The Greeks, it is said, are well prepared for them. I am more than ever confirmed in the opinion, that the Turks cannot prevent the Greeks from obtaining their independence."

Cuba.—The Governor of Cuba, Vives, has issued a spirited and patriotic address to the inhabitants of Havana, in which he calls on them to adhere to the "Constitutional King and Cortes," and stigmatizes all those who are opposed to it as "a band of adventurers, and invading foreigners, who wish to bow the neck of Spain under the galling yoke."

The U. S. sloop of war Peacock sailed from Vera Cruz about the 15th ult. bound to Tampico, with \$50,000 on board; she went there to take on board some more, and return to Havana.

Colombia.—The government of Colombia, for the purpose of encouraging emigration, have gratuitously offered to foreigners uncultivated land—the spot they are allowed to choose for themselves, expressing what quantities they want, when they propose to cultivate them—they are, then, to become naturalized citizens of the Republic. The government will grant them peculiar privileges, and will locate them near to harbours and navigable rivers. No foreigner will be allowed to hold more than two hundred fanegas of land—a fanega is an acre and a third.

DOMESTIC.

The United States' corvette John Adams, has arrived at La Guaira, all well. Mr. Anderson, our Minister to the Republic of Colombia, who went out in her, was at Ca-

racas, where it was supposed he would remain until after the rainy season, September and October, and then proceed to St. Fe Bogota.

Melancholy Intelligence.—A trading and hunting party, consisting of about 75 Americans, commanded by General Ashley, left our frontier settlements the past spring for the Rocky Mountains. On the 2d of June, 2 or 300 miles above the Council Bluffs, they were attacked by the Ricaras Indians, who killed 14 of the American party, and wounded 9. General Ashley then took post, with 1 boat and 30 men, a few miles below where the attack was made, and sent his wounded and disabled men back to Council Bluffs. Although our government had no connexion with the party or expedition of Ashley, it being an individual enterprise, Col. Leavenworth, by order of General Atkinson, marched from Council Bluffs on the 22d of June, with a body of troops and friendly Indians, to punish the Ricaras, who were reported to have taken post and fortified themselves.

Arkansas.—By a Census taken in virtue of an Act of the General Assembly of Arkansas, it appears that, on the 1st of January last, there were 15,249 souls in this interesting section of our country, exclusive of slaves under ten years of age, who have been estimated at 1000. The increase to the population of this territory, in little more than two years, is said to be nearly 2000.

Missouri.—The late rise of the Missouri river has caused serious injury to the planters occupying tracts of country adjacent to Chariton, Grand River and South Island, and other places below. In many places, the land with its growth of lofty trees was swept from one side of the river and lodged on the other, thereby making a great alteration in the channel of the river. The newspaper at Franklin, after giving the above facts thus speaks of the Missouri:

"The Missouri reaches the ocean by five separate channels, either of which is sufficient to admit ships of the largest size. Although we are 1400 miles from its mouth, the water formed at its source, by the solution of snow, does not reach us until about the 1st of July. It witnesses almost every variety of climate; and while one extremity is bound in fetters of ice, and sees, in every surrounding object, the desolation of winter, the other looks forth upon smiling verdure, and wantons amid all the beauties of spring."

Georgia.—A very destructive freshet has inundated the country between Savannah and Darien. The roads were entirely covered with water, and the bridges all carried away. The mail between Savannah and Darien is not expected to pass with its usual regularity for a month. The Academy at Baisden's Bluff was swept off into a hollow, and nothing but the roof was visible.

Pennsylvania.—The amount of imports into the city of Philadelphia, for the nine months ending on the 30th of June, 1823, was ten millions four hundred and ninety seven thousand seven hundred and eighty four dollars. Of this amount, \$5,470,500 were imported from the first of April to the first of July. All the importations were in American vessels, except \$612,260.

New-Jersey.—A newspaper in Middlesex county, New Jersey, says, "The projected Canal between the Raritan and Delaware, claims renewed attention from the citizens in the west end of this county, and, from its importance to them, we think, justly. In less than fifty years, the line of the canal (wherever it may be located) will be a continual village from river to river, and the population will probably exceed that of Trenton, Princeton, New-Brunswick, Rahway, Elizabeth, and Newark united; and the enhanced value of estates, on each side of the canal, within a distance of five miles, be not less than five millions of dollars. Very few places on our globe, certainly none in the United States, offer so inviting a prospect for canal navigation, and where, on so short a route, and so small expense, so important a water-communication can be opened. It is the connecting link, not only between the two first cities in the union, but between the two most extensive inland navigations in the universe, presuming the Northern and Erie canals, and the Delaware and Chesapeake canals to be completed, of which there is not a shadow of a doubt."

New-Hampshire.—At the late session of the New-Hampshire Legislature, fourteen manufacturing companies were incorporated. The whole amount of their nominal capital is Five Million Dollars. It is not expected, however, that any thing near that amount will for several years be actually employed in these establishments. The companies are in Somersworth, N. Market, Dover, Portsmouth, Northfield, Hooksett Falls, Nashua Village, Merrimac, Peterborough, Jaffrey, Chesterfield, and Enfield.

The manufactures are of woolen, cotton, and linen goods; iron; and the refining of sugar.

Vermont.—At the copperas manufactory at Stratford, in this state, four men manufactured one hundred tons of copperas in one year, besides superintending a farm.

MISCELLANEOUS.

Printing.—On the 10th of July, 1823, there was to be a grand fete at Harlaem, in honour of Laurent Coster, to whom the inhabitants of that place attribute the invention of the art of printing. It is well known that Harlaem, Mayence and Strasbourg, dispute the honour of that invention. At Harlaem are preserved the first typographical attempts. They are plates engraved on wood; and the book which is printed with those plates is called "Der Spiegel van ouze zaigheij."—"The mirror of our safety." This book is shut up in a silver coffer, the keeping of which is intrusted to several magistrates, each of whom has a different key to the place where it is deposited.

Rome.—There are in Rome 19 cardinals, 27 bishops, 1450 priests, 1532 monks, 1464 friars, and 332 seminarians. The population of Rome, in 1821, without reckoning the Jews, amounted to 146,000 souls.

AUGUST 9, 1823.

THE COLUMBIAN STAR.

427

as inquiry are frequent, full and seasons of fasting and prayer. Christians have been apparently The communion seasons have been interesting, and a goodly number united with the churches. The Editor of the Southern Intelligencer, an evan- gelist and ably conducted religious paper in the city, appeals to his Christian friends to bring souls to the Cross—our to the altar—and our hands to the active and persevering exertions."

The Rev. Mr. Fisk, of New York City, letter of June 27, says; "Last year in time Charleston was the seat of war and terror, but now the Lord is this place in much mercy. Many are asking what they must do to inherit life. This good work has but recently commenced; but from its favourable chance at present, I do trust the Lord rich blessings in store for this people. Palmer is much engaged, and Christians generally appear to take a deep interest in work of mercy. It cannot be correctly known what number are awakened, it is supposed to be at least 300."

The people of God in Charleston are the both to prayer and almsgiving. Cornelius, a Roman officer, an angel even was commissioned to say, "Prayers and thine alms have come a memorial before God." The characters of the prayerful are never forgotten. The Head of the church. "The liberal shall be made fat." This has been in numerous instances. The ladies in Charleston have done nobly for the influence which their attainments will naturally give them in society—and on the fact, that the peculiar modification and cast of character which is formed during a course of collegiate study, is most generally retained through life; we cannot but hail with joy every indication among them, of the increase of vital piety and evangelical faith. In the formation of the above-mentioned Society, we have a new proof, that an increase of enlightened piety is always attended with an increase of zeal and diligence in the cause of Christ. This principle, we allege, is true; and we deem it a truth of the first practical importance. Arguments drawn from the nature of man give it a satisfactory confirmation, while the experience of all ages places it in a conspicuous point of view, above the cavils of scepticism and the scoffs of infidelity. When the Scriptures declare, that "by their fruits ye shall know them," they give their sanction that this principle is true.

On what ground can their objections be raised against Missions, and Education and Bible Societies? I include all; for, although some have been more virulently assailed than others, yet so nearly are they allied in their origin, their object, and their operation, that he, who objects to either, will almost certainly object to all. In our opinion, there are but two grounds, on which an objection to these Institutions can, with any appearance of justice, be raised. Either the object proposed is not a good one, or the means used for the accomplishment of this object are not just and expedient. If objectors feel an interest in these Institutions, and object merely to the means used; why not meet with the friends of Missions, and Tracts, and Bibles, and Education, and lend their counsel to devise means less objectionable? This would decide the contest, inasmuch as the advocates for the dissemination of Gospel truth are solicitous to act upon the best possible plan. But this, so far as we can learn, has not been done. Objections, therefore, lie, not against the mode of operation, but against the object to be effected. Some, we are aware, will allege the impracticability of the end proposed as a third ground of objection. But if the object proposed be a good one, and the means just and expedient in themselves, objections founded on the impracticability of the thing are premature. It will be time to offer them, when experience shall have shown that to be a fair ground of objection—certainly not now, when the most splendid and triumphant success is crowning their efforts of benevolence. How a system of opposition to Bible and Mission Societies appears to others, we know not; to us it appears like taking away the key of knowledge, and shutting up the Kingdom of heaven.

The operations of the benevolent have hitherto, we believe, been but little retarded by the attacks which at different times have been aimed against them; and they will, we are confident, be as little affected in future. Those of all denominations, who are favourable to the spread of the "Glorious Gospel of the blessed God," have only to continue their united exertions, and the wilderness will eventually blossom before them. If they want inducements to activity, let them look at the millions of their fellow beings, who are now enveloped in moral darkness, the subjects of all that can degrade and debase; but who will then, by their instrumentality, participate in the same precious faith, rejoice in the same glorious promises, and become heirs of the same incorruptible inheritance with themselves.

In addition to the notices of the formation of Bible Societies, which have appeared in your paper, the following have fallen under our observation.

One in Abbeville District, S. C. formed on the 7th ult. The whole Constitution evinces an enlightened judgement and an honourable zeal in the cause of truth. We select for insertion the following article.

"Art. 1. The subscribers cordially approving of the object and constitution of the American Bible Society, do agree to form a Society, to be called the Auxiliary Bible Society of Abbeville District, the object of which shall be to co-operate with the National Institution in promoting a wider circulation of the Holy Scriptures, without note of comment; and those in the English language shall be of the version now in common use."

Another was formed in Chesterfield, S. C. on the 14th ult. Auxiliary also, to the American Bible Society. The constitution is prefaced by pertinent remarks, illustrative of the high importance of diffusing as widely as possible the knowledge of the Holy Scriptures.

In Windham county, Conn. May last, was formed a Bible Society, which merits

lever of Archimedes, ordained to shake the moral world, and show to the wondering Universe that Jehovah can by weak things confound the mighty.

MR. EDITOR.

The Star, of Saturday last, noticed the formation of several Auxiliary Bible Societies. Such information is gratifying. It shows, that the friends of Zion are not indifferent to the injunction of their Master. It shows, that there is in the Christian public an increasing interest in the diffusion of the Sacred Scriptures. It affords, also, a happy exemplification of the Gospel rule, of doing to others as we would that others should to us. "Freely ye have received, freely give," is the language and the spirit of our religion.

It was with peculiar pleasure, that we noticed the formation of a Bible Society by the Students of Yale College. This venerable Institution, which, in point of numbers and science, and piety, must be placed in the very first rank of American Colleges, has been the scene of frequent and powerful revivals. Here the salt has been cast into the fountain, and there we, consequently, look for healing in the streams. Here the value of the Scriptures is known and appreciated, and corresponding exertions are made to extend the knowledge of them to the destitute and the perishing. We cannot but remark, in passing, that the Providence of God in relation to this, as well as others, of our higher Seminaries of learning, ought to fill the heart of every Christian with thanksgiving and his mouth with praise. The Providence of God is sometimes in clouds and in darkness, but here it beams forth in cheering effulgence.

When we reflect on the number of young men collected in our different Colleges—on the influence which their attainments will naturally give them in society—and on the fact, that the peculiar modification and cast of character which is formed during a course of collegiate study, is most generally retained through life; we cannot but hail with joy every indication among them, of the increase of vital piety and evangelical faith. In the formation of the above-mentioned Society, we have a new proof, that an increase of enlightened piety is always attended with an increase of zeal and diligence in the cause of Christ. This principle, we allege, is true; and we deem it a truth of the first practical importance. Arguments drawn from the nature of man give it a satisfactory confirmation, while the experience of all ages places it in a conspicuous point of view, above the cavils of scepticism and the scoffs of infidelity. When the Scriptures declare, that "by their fruits ye shall know them," they give their sanction that this principle is true.

On what ground can their objections be raised against Missions, and Education and Bible Societies? I include all; for, although some have been more virulently assailed than others, yet so nearly are they allied in their origin, their object, and their operation, that he, who objects to either, will almost certainly object to all. In our opinion, there are but two grounds, on which an objection to these Institutions can, with any appearance of justice, be raised. Either the object proposed is not a good one, or the means used for the accomplishment of this object are not just and expedient. If objectors feel an interest in these Institutions, and object merely to the means used; why not meet with the friends of Missions, and Tracts, and Bibles, and Education, and lend their counsel to devise means less objectionable? This would decide the contest, inasmuch as the advocates for the dissemination of Gospel truth are solicitous to act upon the best possible plan. But this, so far as we can learn, has not been done. Objections, therefore, lie, not against the mode of operation, but against the object to be effected. Some, we are aware, will allege the impracticability of the end proposed as a third ground of objection. But if the object proposed be a good one, and the means just and expedient in themselves, objections founded on the impracticability of the thing are premature. It will be time to offer them, when experience shall have shown that to be a fair ground of objection—certainly not now, when the most splendid and triumphant success is crowning their efforts of benevolence. How a system of opposition to Bible and Mission Societies appears to others, we know not; to us it appears like taking away the key of knowledge, and shutting up the Kingdom of heaven.

The operations of the benevolent have hitherto, we believe, been but little retarded by the attacks which at different times have been aimed against them; and they will, we are confident, be as little affected in future. Those of all denominations, who are favourable to the spread of the "Glorious Gospel of the blessed God," have only to continue their united exertions, and the wilderness will eventually blossom before them. If they want inducements to activity, let them look at the millions of their fellow beings, who are now enveloped in moral darkness, the subjects of all that can degrade and debase; but who will then, by their instrumentality, participate in the same precious faith, rejoice in the same glorious promises, and become heirs of the same incorruptible inheritance with themselves.

In addition to the notices of the formation of Bible Societies, which have appeared in your paper, the following have fallen under our observation.

One in Abbeville District, S. C. formed on the 7th ult. The whole Constitution evinces an enlightened judgement and an honourable zeal in the cause of truth. We select for insertion the following article.

"Art. 1. The subscribers cordially approving of the object and constitution of the American Bible Society, do agree to form a Society, to be called the Auxiliary Bible Society of Abbeville District, the object of which shall be to co-operate with the National Institution in promoting a wider circulation of the Holy Scriptures, without note of comment; and those in the English language shall be of the version now in common use."

Another was formed in Chesterfield, S. C. on the 14th ult. Auxiliary also, to the American Bible Society. The constitution is prefaced by pertinent remarks, illustrative of the high importance of diffusing as widely as possible the knowledge of the Holy Scriptures.

In Windham county, Conn. May last, was formed a Bible Society, which merits

particular attention. It consists exclusively of Free Masons, and is called the "Windsor County Masonic Bible Society." Its object is, the "distribution of the Holy Book of Scriptures among the Jews in and near the ancient city Jerusalem." The Rev. Pliny Fisk and Isaac Bird, American Missionaries now at Jerusalem, were appointed agents for the Society. The following extract from the constitution will be interesting to your readers.

"Art. 1. It shall be the duty of each Council of Select Masters to pay to the Treasurer of said Society at each annual meeting, a sum not less than Eight dollars; each Chapter of Royal Arch Masons, Twenty dollars; each Lodge, Twenty dollars; and each Association of individual Brethren, Eight dollars."

In this time of peace and plenty, when the earth is preparing for the lap of the husbandman her richest harvest, and the blessings of Providence are granted in profusion, let not the American Christian withhold either his prayers or his offerings.

X.

BRANCH UNION, D. C.

We learn that the different Sabbath School Societies in the District of Columbia, contemplate forming a Branch Union, auxiliary to the Philadelphia Sunday and Adult School Union. This measure has been strongly recommended by the parent Union, and will, no doubt, be productive of the happiest effects. The great object is to combine the energies of the different Societies in the District, to facilitate their operations, and to encourage each other to more zealous efforts for the good of the multitude of ignorant children with which our streets abound. A meeting of Committees from the different societies, will be held in the room over the Western Market, on Tuesday next, at 4 o'clock, P. M. for the purpose of framing and adopting a plan of Union. May the Lord abundantly succeed their efforts.

SCHOOLS.

The annual report of the Superintendent of the New-York common schools has been published for the year past. From this interesting document, it appears, that in the state of New-York, there are more than 8000 school districts. During last year, for the term of eight months, 351,173 children were reported as receiving a common school education, being 18,194 more than were educated in 1821. If to this number be added those taught in districts which have made no returns, and the number taught in the Colleges, Academies, and other places of instruction, the whole number of children in the state between 5 and 15 years of age, may, from the returns made, be safely estimated at 405,000, making the proportion of the number of children taught, to the whole number, as 44 to 45. The School Fund of this state amounted to \$1,656,636.

In eight years, there have been raised by tax for the support of Common Schools, and drawn from the Treasury, \$1,200,000, and it is estimated that during the same period, nearly three millions more have been contributed by individuals for the same noble purpose, making a grand total of \$4,200,000 over and above the appropriations for Colleges and Academies.

These are encouraging tokens of the good spirit that prevails in that growing state, relative to the education of youth. It is very desirable that the same spirit should be diffused throughout the union, and the time soon arrive when all our youth shall enjoy those advantages for intellectual cultivation, which, if rightly improved, will increase their own happiness and render them better members of society. The political and religious character of a state may be determined in a good degree, by its system of education.

In the Female Union Sabbath School in New-York city, 66 teachers during the last year, and 18 scholars, made a profession of religion; and during the last 7 years, 418.

Many of the revivals of religion for which the last two years have been so singularly distinguished in our country, have had their origin in Sunday Schools. In one instance, where 100 were received into communion with the church, 98 were at the time or had been connected with the Sunday School.

In another, out of 35, 27 were from the Sunday School. Of thirty youths composing one Sunday School, and one of the teachers, who was before careless, all have become hopefully pious, and all except one have joined the church.

Sunday Schools are now established in England, France, Switzerland, Germany, Gibraltar, India, Ceylon, New South Wales, Van Dieman's Land, South Sea Islands, West and South Africa, United States, Canada, Newfoundland, Nova-Scotia, and the West Indies. The benevolent mind must feel a pleasure in reflecting that upwards of 40,000 children are educated in foreign countries, by the four principal Missionary Societies.

SLEEPY HEARERS.

The reign of Queen Elizabeth was remarkable for the strictness of ecclesiastical discipline. In 1595, on the 4th of June, a gentleman, named John Aspland, of Witcham, came forth from his seat in the parish church, into the middle aisle, and there pronounced aloud the following confession—

"Good neighbours, I acknowledge and confess that I have offended Almighty God, and by my evil example, you all; for that I have used to sleep in the church, for which I am most heartily sorry, and I ask God and you all, most heartily, forgiveness for the same, promising, by God's help, never to offend hereafter in the like again."

A few such instances of discipline might, in modern days, perhaps, be salutary. Few objects are more pitiable than immortal beings, sleeping and nodding in the house of God. Such a sight tends to dash the zeal of the preacher, as with a cold flood.

UNION COLLEGE.

The commencement in Union College, Schenectady, N. Y. took place on Wednesday the 23d ult. The number of graduates was 67. The degree of Doctor of Divinity was conferred on the Rev. Nathaniel W. Taylor, Professor in the Theological Seminary, New-Haven, Conn., Rev. Jonathan Wainwright and Rev. William M' Murray of New-York. The honorary degree of Master of Arts was conferred on the Hon. Erastus Root of Vermont, and on the Rev. James Murphy and Rev. James Youngs.

MISSION TO HAITI.

The Rev. Mr. Paul, who was sent out by the Baptist Missionary Society of Massachusetts, as a missionary to Hayti, arrived at Port-au-Prince, on the 4th of July. Fears were entertained at Hayti, that he would not be permitted to preach, because the government does not seem disposed to tolerate any other than the Catholic religion; but from the enlightened views and liberal sentiments of President Boyer, we entertain the most ardent hopes that he will rather furnish facilities to the object of Mr. Paul's mission, than countenance any interdict of the message of grace. Sound policy, without regard to the immortal interests of his fellow-citizens, requires of him, not merely a toleration of religious opinions, but equal protection to all. Political freedom cannot exist, where religious intolerance, implying undue partiality to some favourite sentiment, prevails. It is an infringement of the dearest and most sacred privilege of man.

PENOBSCOT INDIANS.

A society has been formed at Bangor, Maine, for the purpose of educating and civilizing the Penobscot tribe of Indians. They have raised some funds to promote the objects of the society, and have opened a school for the instruction of Indian children, under the care of Mr. Brewer, a graduate of Yale College.

(Circular.)

COLUMBIAN COLLEGE.

This Institution commenced operation, the second Wednesday in January, 1822. The College buildings stand on a salubrious eminence, about a mile and a half north of the house of the President of the United States. Founded on the most liberal principles, incorporated by an act of Congress, and located at the seat of the General Government, its prospects of patronage and usefulness are peculiarly encouraging.

The faculty are—

Rev. William Staughton, D. D. President, and Professor of General History, Belles Lettres, Rhetoric, and Moral Philosophy; and of Divinity and Pulpit Eloquence.

Rev. Ira Chase, A. M. Professor of the Learned Languages; and of Language and Biblical Literature.

Rev. Alva Woods, A. M. Professor of Mathematics and Natural Philosophy; and of Ecclesiastical History and Christian Discipline.

Thomas Sewall, M. D. Professor of Anatomy and Physiology.

JAMES STAUGHTON, M. D. Professor of Chemistry and Geology.

Elijah R. Craven, M. D. Professor of Botany.

Rufus Babcock, A. B., William Ruggles, A. B., Samuel Wait, A. B. and Alexis Castwell, A. B. Tutors.

The Library consists of between 2 and 3,000 volumes, and in a few weeks will be greatly enlarged. Professor Woods and Professor Staughton, who have been sent to Europe for the purpose of advancing their own scientific and general attainments, have procured a most valuable philosophical apparatus, and numerous books, specimens, &c. They are expected to return during the approaching autumn. The President and his family will leave Philadelphia, and be settled at the college, on the commencement of the ensuing Term. Professor Chase, with scientific views, and the improvement of his health, is about to visit the European literary institutions.*

The Collegiate year is divided into two Terms: from the second Wednesday in January to the second Wednesday in July, and from the second Wednesday in September to the third Wednesday in December. The year will begin the second Wednesday in January; at which time, annually, a Freshman Class will be entered. Applications for admittance will be attended to at any time; but it is desirable that on that day, or the Monday and Tuesday preceding, or if preferred, the Monday or Tuesday preceding the third Wednesday in December, candidates should present themselves for examination.

For admission to the Freshman Class, the requisites are, an ability to make Latin correctly, and to translate with facility Caesar's Commentaries, Virgil, Statius, Cicero's Selected Orations, the New Testament in Greek, and Graeca Minora. An acquaintance with English Grammar, Common Arithmetic, and some judicious Compendium of Geography, will also be expected.

The general course of study, together with what is common in the most respectable Colleges and Universities in the United States, includes Lectures on Anatomy, Physiology, Chemistry, Geology and Botany. Strict attention is paid, during the whole of the four years, to the Languages, Criticism, Rhetoric, and Oratory.

The FRESHMAN CLASS are engaged in the study of the English, Latin, and Greek Languages; Geography, Arithmetic and Algebra; History and Antiquities.

Text Books.—*Titus Liv. 5 books; Grotius de Veritate Rel. Christ.; Adams' Roman Antiquities; Graeca Majora, 1st vol. (begun); Cam-*

bidge course of Mathematics: Euler's Algebra; La Croix's Arithmetic; English Grammar, Murray's (reviewed); Geography, Worcester's (reviewed); Walker's Rhetorical Grammar.

The SOPHOMORE CLASS, Geography, History, and Chronology; Rhetoric and Logic; Logarithms, Geometry, Trigonometry, Mensuration, Surveying, Navigation, and Conic Sections.

Text Books.—Horace, (editio expurgata preferred); Cicero de Officiis, de Senectute et de Amicitia; Graeca Majora, continued; Mathematics, continued; Geometry, Le Gendre's; Algebra, La Croix'; Hedge's Logic; Blair's Lectures on Rhetoric; Tytler's General History; Geography, Morse's.

The JUNIOR CLASS, Natural Philosophy, Astronomy; Chemistry, Fluxions; Natural History; History of Civil Society, and Natural Theology.

The SENIOR CLASS, Metaphysics, Natural and Political Law, The Philosophy of Rhetoric, the Philosophy of Mind, Moral Philosophy, the Analogy of Religion and Nature, and the Evidences of Christianity.

Text Books.—Cicero de Oratore, (finished); Graeca Majora, (finished); Chemistry; Paley's Evidences; Butler's Analogy; Kaines' Elements of Criticism; Campbell's Philosophy of Rhetoric; Philosophy of Mind, Stewart; Laws of Nature and Nations, Vattel.

Resident Students, in some particular instances, with the special permission of the Superintending Committee, may be admitted such candidates as are found not sufficiently prepared to enter the Freshman Class. But no applicant can be received into any department of the College, without satisfactory credentials of a good moral character; nor from any other College, without a certificate of his having left it without just cause for censure. To the Theological Department, students may be admitted who have passed a regular collegiate course, and, in some instances, those who have not, bearing with them satisfactory recommendations and credentials.

Poetry.

From Italy, a new Poem, by Rogers.

VENICE.

There is a glorious City in the Sea.
The Sea is in the broad, the narrow streets,
Ebbing and flowing; and the salt sea-weed
Cling to the marble of her palaces.
No track of men, no footstep to and fro,
Lead to her gates. The path lies o'er the Sea,
Invisible; and from the land we went,
As to a floating City—steering in,
And gliding up her streets as in a dream,
So smoothly, silently—by many a dome
Mosque-like, and many a stately portico,
The statues ranged along an azure sky;
By many a pile in more than Eastern splendour,
Of old the residence of merchant-kings;
The fronts of some, though Time had shattered
them,

Still glowing with the richest hues of art,
As tho' the wealth within them had run o'er.

Thither I came, in the great passage-boat,
From Padua, where the stars are, night by night,
Watched from the top of an old dungeon tower,
Whence blood ran once, the tower of Ezzelino—
Not as he watched them, when he read his fate
And shuddered. But of him I thought not then,
Him or his horoscope; far, far from me
The forms of guilt and fear; though some

were there,
Sitting among us round the cabin board,
Some who, like him, had cried, "Spill blood
enough!"

And could shake long at shadows. They had
played

Their parts at Padua, and were now returning;

A vagrant crew, and careless of to-morrow,
Careless and full of mirth. Who, in that quaver,
Sings "Caro, Caro!"—Tis the Prima Donna,
And to her monkey, smiling in his face.

Who, as transported, cries, "Bravo! Ancora!"
'Tis a grave personage, an old macaw,
Perched on her shoulder. But mark him who
leaps

Ashore, and with a shout urges along
The lagging mules; then runs and climbs a
tree

That with its branches overhangs the stream,
And, like an acorn, drops on deck again.

'Tis he who speaks not, stirs not, but we laugh;

That child of fun and frolic, Arlecchino.

And mark their Poet—with what emphasis
He prompts the young Soubrette, coining her
part!

Her tongue plays truant, and he raps his box,
And prompts again; for ever looking round
As if in search of subjects for his wit,
His satire; and as often whispering

Things, though unheard, not unimaginable.

Had I thy pencil, Crabbie, (when thou hast
done,

Late may it be . . . it will, like Prospero's staff,
Be buried fifty fathoms in the earth.)

I would portray the Italian—Now I cannot.
Subtle, discerning, eloquent, the slave

Of Love, of Hate, for ever in extremes;
Gentle when unprovoked, easily won,

But quick in quarrel—tho' a thousand shades
His spirit flits, chameleon-like, and mocks

The eye of the observer.

Gliding on,

At length we leave the river for the sea.

At length a voice aloft proclaims "Venezia!"

And, as called forth, it comes. A few in fear,

Flying away from him whose boast it was,*

That the grass grew not where his horse had
trod,

Gave birth to Venice. Like the water-fowl,

They built their nests among the ocean waves;

And, where the sands were shifting, as the
wind

Blew from the north, the south; where they
that came,

Had to make sure the ground they stood upon,

Rose, like an exhalation, from the deep,

A vast Metropolis, with glittering spires,

With theatres, basiliques adorned;

A scene of light and glory, a dominion,

That has endured the longest among men.

And whence the talisman, by which she rose,

Towering? 'Twas found there in the barren
sea.

Want led to Enterprise: and, far or near,

Who met not the Venetian?—now in Cairo;

Ere yet the Cafila came, listening to hear

Its bells approaching from the Red Sea coast;

Now on the Euxine, on the Sea of Azoph,

In converse with the Persian, with the Russ,

The Tartar; on his lowly deck receiving

Pearls from the gulf of Ormuz, gems from

Babyl;

Eyes brighter yet, that shed the light of love,

From Georgia, from Circassia. Wandering
round,

When in the rich bazar, he saw, displayed,

Treasures from unknown climes, away he went,

And, travelling slowly upward, drew ere long

From the well head, supplying all below;

Making the Imperial City of the East,

Herself, his tributary.

If we turn

To the black forests of the Rhine, the Danube,

Where o'er the narrow glen the castle hangs,

And, like the wolf that hungered at his door,

The baron lived by rapine—there we meet,

In warlike guise, the Caravan from Venice;

When on its march, now lost and now emerg-

ing,

A glittering file, the trumpet heard, the scout

Sent and recalled; but at a city gate

All quiet, and looked for ere it comes;

Winning its way with all that can attract,

Cages, whence every wild cry of the desert,

Jugglers, stage dancers. Well might Charle-

man,

And his brave peers, each with his vizor up,

On their long lances lean and gaze a while,

When the Venetian to their eyes disclosed

The wonders of the East! Well might they
then

Sigh for new conquests!

* Attila.

Miscellany.

From the New-York Daily Advertiser.

HARMONY SOCIETY.

A particular account of the origin of this society, and of its progress in this country, is published in the National Intelligencer, from the Journal of a traveller through the great Western Lakes, and down the Illinois River, in 1822. Of the origin of this society, the following account is given by Mr. Rapp, its founder, an old man now about 70 years of age.

It had its origin in Germany, its members being seceders from the Lutheran Church. Such was the rapid increase of converts to Mr. Rapp's new doctrine, that the clergy became alarmed, and Mr. R. and his followers, to avoid persecution, sought an asylum in the United States. In 1803, Mr. Rapp, with 3 or 400 of his members, arrived in this country, and began a settlement in Butler county, Penn. Other emigrants from Germany followed and joined the society, and in 12 years the number amounted to 150 families or 800 souls. They broke up their establishment, however, and removed to Indiana: selling their lands in Pennsylvania for 100,000 dollars.

"In 1814 they commenced their settlement upon the Wabash, where they own a whole township of six miles square, and an island of about 2000 acres of land. This place is within 55 miles of Vincennes. The society consists of 800 souls. In the centre of their town is a brick church, supplied with a bell; near the church is a schoolhouse for 60 or 70 children, in which a Sunday-school is kept for grown people. They have two large granaries, and two distilleries; a wool factory with 480 spindles; a cotton factory with 400; fulling mill, dying works, &c. &c. All the mechanical and farming business is under the care of Elder Rapp and his son. The whole of the property is common, and Religion, in its primitive simplicity is prescribed as the basis of their institution. All luxuries are excluded, even to tobacco. Their dress is plain and uniform.—No one is allowed to keep the products of his labour in his own hands longer than a week, when it must be placed in the common fund; he can withdraw no more from the fund than is absolutely required for the necessary purposes of life.

Their creed is, that in order to secure themselves from the temptations of the world, it is necessary to have no intercourse with it;—that "he is the servant of sin, who yields his passions to the temptations of the world, and that self-denial is a necessary part of his strength against them." They have no amusements, no dissipations. All disputes are settled by themselves, without the aid of written laws. Their simplicity, frankness, and civil treatment to strangers, are such as to be much admired, and every thing moves with the regularity of machinery. The writer speaks of an assemblage of 150 of both sexes, working together in gathering corn, in which not the least tumult or confusion was visible.

"While the oldest people did the husking and more laborious parts of the business, the little girls and boys were carrying away small baskets of corn, placed on cushions resting on their heads."

In the cultivation of wine, the writer says, they are disappointed, notwithstanding they are continuing their experiments, and have upwards of 10 acres planted entirely with grape vines of all descriptions. None appeared to have answered as well as the Madeira, Lisbon, and Cape of Good Hope grapes. The product is from 2 to 400 gallons per acre, when in Germany it is from 2 to 1500. They sell their wine at \$1 per gallon.

This society is distinguished from the rest of the world, as well in its religious views and exercises, as in its secular concerns. A large bell and a clock striking every quarter hour, govern all their movements.

With respect to the Sabbath, they say, they see no difference of time, that the sun rises always alike, marking none, and that no portion of it is made more holy than another in the New Testament. Nevertheless, the common Sabbath is set apart by them for devotion.

"Precisely at 9 o'clock in the morning, and at a quarter past 3 P. M. at once ringing of the bell a short time, male and female, old and young, were seen hastening and running through the streets towards the church, which they instantly rushed into and filled—the males going in at one door and the females at another; one seating themselves on one side, and the other on the other side of it. The oldest, apparently, sat nearest Mr. Rapp, and so in regular gradation to the youngest, where there are but few boys and girls, but not an infant was to be seen here or in the town. Both sexes were in attire, but little different from what it is through the week. The female dress was a check apron, a linsey short-gown, petticoat, and a plain white cap about the head, different from those worn on week days, which are chintz and calico.

Soon after all were seated, Mr. Rapp drew a plain cap over his head, and introduced worship by singing; every one joining in it out of a book held in their hands. Next followed his discourse, delivered while seated in his chair, with great ease and fluency, then prayer without rising, and next to that singing again. This concluded the whole, and after a short pause, Mr. Rapp, by a motion with the hand without a word dismissed the congregation, when they instantly dispersed.

On this and every day of the week, they proceed to a higher latitude than Captain Cook, and discovered a pretty considerable island; the third is that of the Golowin and Baranow, two vessels belonging to the Russian North American Company, which have just returned, after making a more accurate survey of the north west coast of America.

They also discovered a pretty large island called Numirack, in 59 deg. 34 min. 57 sec. N. latitude, and 193 deg. 17 min. 2 sec. E. longitude. Besides these expeditions, others have been undertaken in the North of Siberia and the interior of Asia, some particulars of which have transpired, and cause the detailed account to be looked for with interest; but it is uncertain how far the policy of the government may interfere to withhold any part of the particulars. Since the annexation of the Crimea to the Russian Empire, the foundation of Odessa, and the rapid increase of population in the Russian provinces on the Euxine, a multitude of interesting discoveries have been made.

Unknown medals, beautiful Greek inscriptions, daily disclose interesting facts, which we might seek in vain in ancient authors: we may expect to become better acquainted with the numerous Greek colonies which formerly occupied all the coasts of the Black Sea, and we shall learn the yet unknown revolutions of the Graeco-Scythian kingdom of the Cimmerian Bosphorus, which maintained itself for nearly eight centuries amid the barbarous tribes of Europe and Asia.

Among the works already published may be mentioned, 1. A notice of the medals of the Cimmerian Bosphorus, by M. Stempouski.

2. A selection of the medals of the ancient Greek city of Olbiopolis, by M. de Blareberg, 8vo. with 22 plates. The discoveries of these gentlemen have furnished M. Raoul Rochelle, of the Academy of Belles Lettres at Paris, with means to compose a learned

they calculate on an annual accession of \$50,000. Few withdraw from the society.

"While there is so much to admire among them, they have their faults; for while they disclaim a thirst for riches, they testify their love of them by increasing labour and attention for the accumulation of them, at the same time that their acts of charity and philanthropy are circumscribed within the narrow limits of their own society, as though those duties were not to be carried beyond the pale of it. With their increasing means of doing good, their population is stationary. They are also opposed to dividing their society, and planting another country."

DR. CHALMERS.

The following account of this highly distinguished divine, now Professor in St. Andrews's University, is from the pen of the Rev. Andrew Bigelow, of Medford, Mass. who visited Scotland in the year 1817, and had the pleasure of a personal interview with Dr. C. at his own house.

The colloquial powers of Dr. Chalmers are of a high order. Even in familiar conversation he is impressive and striking, although he seems not to be emulous of display, or the distinction of taking a lead. He is at home upon most of the popular topics of the day. In discussing any of interest, he engages "totus in illis." His thoughts in this case are rapid; and his remarks, assuming the complexion of his fervid mind, abound in glowing but easy illustrations. He spoke very feelingly upon the subject of the English poor laws, and the alarming increase of mendicity in Scotland. As one instance of the unnatural state of things in Glasgow itself, he referred to the sum of 14,000, which in less than a month had been raised by subscription in this single city, for the relief of the poorer classes. To the honour, however, of the wealthy population of Glasgow, it should be added, that the monies thus contributed, have been more than enough, with other private benefactions, to supply the present need, and the surplusage has been funded to meet some future, and I hope some very distant exigency.

Conversation at table turned upon that dark and malignant spirit of infidelity, which, under various forms, seems insidiously stealing, like a pestilence, through society. Dr. C.'s remarks upon this subject were very eloquent, both in commenting upon the different masks which it assumes, and in suggesting some seemingly effectual checks to the prevalence of this tremendous evil.

The inquiries of Dr. C. relative to America, as well now as during a former interview, indicated no small degree of attention which he has paid to its civil and religious institutions. He spoke in terms of great commendation of the writings of the late Jonathan Edwards, and pronounced them to be among the best in English theology. In metaphysics, he considers Edwards to have equalled the deepest thinkers of the age.

The supper at Dr. C.'s was liberally and tastefully provided. Immediately after its removal, and before the wine was placed upon the table, the service of the evening devotion was introduced. It was simple, but engaging; consisting of a portion of Scripture, which was read with great solemnity, and a prayer, during which all the company knelt, as is usual in family devotions throughout this country. The servants were present. It was nearly twelve o'clock when we took leave of Dr. C.

The atmosphere is that light, transparent, indispensable fluid, which entirely surrounds our world, probably to the height of about forty-five miles, touching its surface in every part, and ever accompanying it in its various revolutions. Its transparency is doubtless one cause of the general ignorance of its properties, and the want of curiosity concerning its nature—a property, however, essential to our very existence. Its particles are in perpetual motion, although neither the desolating whirlwind, nor violent gale, the gentle wind nor softest zephyr, is felt to move. The warmest apartment has its currents of air, which happily the studious care of the valetudinarian cannot prevent; but it is its more enlarged operations which we now propose to contemplate.

The solar rays warm the earth, and convert a portion of its heat into vapour. This vapour being lighter than the surrounding air, naturally ascends to that part of the atmosphere which is of its own density, and becomes converted into air, or, by some mysterious process, into clouds of such endless variety of magnitude, form, and colour, as not unfrequently to afford much amusement to the juvenile beholder, by the similitudes and resemblances which he traces and forms in his creative imagination. The fleeting clouds, thus wonderfully formed, are farther condensed into water, which, at the Divine pleasure, descend in rain, hail and snow to water, warm, and fertilize the earth.

The atmosphere is principally composed of oxygen and nitrogen gases, in the proportion of about four parts of the latter to one of the former; but, it contains about a thousandth part of carbonic acid gas, and some other less important substances. "The atmosphere," says a celebrated chemist, "is a vast laboratory, in which nature operates immense analyses, solutions, precipitations, and combinations: it is a grand receiver, in which all the attenuated and volatilized productions of terrestrial bodies are received, on the table, the service of the evening devotion was introduced. It was simple, but engaging; consisting of a portion of Scripture, which was read with great solemnity, and a prayer, during which all the company knelt, as is usual in family devotions throughout this country. The servants were present. It was nearly twelve o'clock when we took leave of Dr. C.

The atmosphere is principally composed of oxygen and nitrogen gases, in the proportion of about four parts of the latter to one of